privation, of the absolute inability to prode for self and family. Open your purse and of your superfluity help your brother. In giving, vouchsafe, too, the charity of a and look and of a cheering word." To the poor man it says: "Do not envy the rich; do not wish them evil; do not rail at them; do not plot to deprive them of what they possess; do not give a ready ear to accusations against them that sap the order of social life. Be grateful for what is given you, and ask the blessing of God on those He has inspired to help you, and remember that Christ chose for Himself not the position of the rich and powerful, but the condition of the poor man; and, considering how he thus ennobled poverty which is not the result of wrongdoing, be resigned to the inconveniences it brings with it, and recognize the dignity of poverty."

Next cast a glance at the rights and duties of the employer and of the employed The from indigestion, probably as a consequence law of love says to the employer: "Remember those you employ are your fellow-men, whom God loves. Be just to them to generosity. Don't think your duties are fulfilled if you simply pay them their wages. They are, as it were, members of your family. Give them something of that care and solicitude you bestow upon your family. Encourage the family life among them; look after them, as far as you can, when sickness or misfortune comes upon them. Contribute to their happiness as far as in you lies." To the employed

charity says: him cheerfully the respect and obedience that are his due. Be strictly just in your the letter. Bearing in mind that it is through him God provides you with your daily bread, be grateful to God and to His instrument for your welfare, your employer."

To the parent the God of charity says: These children I have given you are more mine than yours. The natural instinct I have implanted in you will lead you to care for their bodies. But remember the mind the soul is more than the body, and by word and example teach them to love, honor and obey me, and love their neighbor. Of this you will have to render me an account."

To the child He says: "Honor thy father and thy mother. Do not fail in respect to them; give them the obedience due them. That obedience and subjection of which, in my youth on earth, I gave you an example. I will reward even on earth; disobedience and resistance I will punish both here and hereafter."

13 this an ideal state of things, so ideal as not to be possible of accomplishment? That cannot be said, for the author of the law would be open to the charge of having ordered what is impracticable. It is, therefore, not ideal in the sense of impracticability. In fact, it is, in more cases than we know, fulfilled. How many rich people unobtrusively help the poor. How many noble poor follow the footsteps of the Savior. How many employers love their men; how many workingmen show the spirit of the carpenter of Nazareth. How many fathers love their children as Ged wills, and how many children, despite the waywardness of childhood and youth, strive to make a return to those to whom they owe their being. Still there is so much defect in each one of us that it is fitting we turn our attention to ourselves, study our duties of charity to God, to ourselves and to our neighbor, and, by their faithful discharge, fulfill the law.

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A LESSON IN FINANCE.

(Concluded from Seventeenth Page.) detailed information, only to be frowned on as a crank who is obstructing the advancement of the society. These directors are, to be sure, subject to be voted out of office at the will of the shareholders, but once seated they can generally manage to remain if they so desire, and, when a combination is formed as in the instance quoted, it is well-nigh impossible to oust them. The expert suggests that individual shareholders should take a more active interest in the affairs of their associations, and should have the right to appoint committees from time to time to go over the books and get information as to the actual condition of the organization. This, to the extent of Indianapolis. with an honest semi-annal investigation by competent experts, would tend to make jobbery almost impossible. There should be a limit. also, to the amount of money loaned to any one member, no matter how good his security may be, as the spreading of the means of building among a number of men is more in accord with the objects of the association. It is bad for directors to have unlimited power to make loans. After an application has been passed upon by the directors it should be submitted to a regular meeting of the shareholders, and a vote taken on the question of granting it. This was the plan originally in vogue, but it appears to be generally discarded now. With proper supervicion by shareholders, it would be impossible for the officers and directors to go far wrong without being detected. The rule in many associations, where a clique is in control, is to loan out all the funds to favorites regardless of the security offered, and frequently this money is used for purely speculative purto make loans for legitimate building are unable to negotiate them. By making the sub-mission of all applications to a meeting of shareholders imperative, this evil would be quickly remedied.

ST. LOUIS UP TO DATE

(Concluded from Seventeenth Page.) ed. There is a big corps of messengers about the station. It has a barber shop and a hotel connected with it. It is, in fact, a little city In itself, having a postoffice, a bookstore, dining and lunch rooms, and more other side establishments than any other depot I have ever entered. The street cars come right to the depot, and the visitors for a day can go directly to the convention hall. The railroads will, it is thought, charge only one fare for the round trip to St. Louis and return. In addition to the railroads there will be a large number of steamers to bring visitors

from up and down the river. It is estimated there will be five hundred passenger trains seing in and out of the depot daily during the time of the convention, and it is safe to say there will be no trouble in landing the 150,000 people expected.

A more important consideration, however, will be the taking care of them. How St. Louis will do this, what it will cost a man to stay at the convention, and something of the arrangements which the city has made for bousing the guests I will write in my next FRANK G. CARPENTER.

A Meteor When in Business.

We owe our immunity to our atmosphere, which serves as a bullet-proof cuirass for the world. When a meteor enters the atmosphere, the friction produced by its gi-gantic speed makes it flash up like the ar-row of Acestes, only more so. The ingenious experiments of Lord Kelvin have shown heat thus produced, just as a brake showers sparks from a carriage wheel, or a lucifer match lights on the box, is suffcient to consume the meteor as if it were suddenly cast into a furnace heated to three or four million degrees. Obviously the smaller meteors are utterly consumed before they have penetrated far into the atmosphere, which their fate has shown to rise to height of about 120 miles. Only a very large one can descend, as

that of Madrid is said to have done, to twenty miles of the earth before burst by the expansion, due to heat by the resistance of the air. The fact that fragments do occasionally reach the earth is the best proof of the great size of ome of the meteors that we encounter. If the were not for the "blessed air," the explosion of them all, with the accompanying ersent heat, would take place in our m It is safe to say that such a state of things render our great towns uninhab n we are somewhat inclined gird at the atmosphere with its smoke and its fog and its east wind. But none of uscan tell how often it has saved him from a terrible and invisible fate, in being, as Mark Twelly, here it with the saved him from the terrible and invisible fate, in being, as dark Twain- has it, "shot with a rock."

If we are more inclined to recognize the
atmosphere services in future, the Madrimeteor will not have exploded in vain.

A GOOD TOWN FOR PIE

SOME OF THE FAILINGS OF RESTAU-RANTS IN INDIANAPOLIS.

Ninety-Nine Enting Houses and Room for One Really Up-to-Date

"Heaven sends food and the devil sends cooks." These words were first spoken by some one several centuries ago. Those unfortunates who are dependent on restaurants for sustenance may find comfort in reading the words. Legend has it that the man who first gave utterance to them was suffering of attempting to exhaust a \$3 commutation ticket at a popular restaurant. Who or what is responsible for the restaurant has never been discovered, but we have them and it is an unpleasant condition that confronts us. Restaurants are a result of a civilization and the cause of many deaths.

In Indianapolis there are ninety-nine eating houses. The city directory calls them all restaurants. The lexicographer makes no distinction in the meaning of the words restaurant and eating house. The popular mind classifies restaurants into a number of "Respect the rights of your employer. Give different species. There is a chop house, the soup house, the lunch house, the beanery, the pie shop and the restaurant. The latter dealings with him, fulfilling your contract to is defined as a place where commutation tickets are sold, and where, with clock-like regularity, meals are served, the menus having a rotary motion. This city is lacking in the restaurant such as other citles have and which a city of 150,000 population should have. Restaurateurs have tried to explain why it is unprofitable to conduct a highpriced place here and as a result a number of theories have been born.

> When an up-to-date theatrical attraction comes along and meets, as the profession says, with a frost, the explanation is made that this is a home city and hence has not the pleasure-seeking population to draw from as offered by other cities. When an attempt is made to establish an athletic club and meets a failure, the explanation is given that this is a home city and young men have no time for such matters and no money for such things. The conclusion drawn from explanations made on many occasions is that every on one. It is a logical conclusion that an Indianapolis child is early in life taught to get to work, to get a home and to get married. Anyway, Indianapolis has the reputation of being a clean moral city-that is, as compared with some other places we have read about. Now it has been an observation that good morals and eating at a restaurant do not so well together, not that the everyday eating house has any bad influences, but the business prospers best in those cities where there is a large homeless population.

TOO MUCH OF A HOME CITY. A man with a home, with sewers on three sides of it and an asphalt street in front, has little use for a restaurant and little business down town at night. His place is at home spading up the garden or figuring up his taxes, while he generally eats from a lunch basket. So restaurateurs have been heard to say that because Indianapolis is a home city the restaurant business is not what might be expected. This has been given as a reason why there are no large, elegant and finely-

The writer was recently in New Orleans, a place where exerybody seems to take life easy. They have a large restaurant there, but it could not prosper here unless the proprietor was vested with the power to subpoena customers and assess them for their bills. The prices in that place were not to exceed 10 per cent. of what they are here, yet one could get anything he desired. The service was most excellent. The proprietor is reputed to be worth a mil ion, and he has made it out of his eating house. The large number of pleasure-seeking people, the floating population, as it were, made it possible to accumulate this wealth. New Orleans is not a home city-at least not

A local restaurant man judged the situ-

"The Indianapolis people are not educated to the food furnished by a high-priced restaurant. The public is content with plain, common food, and a man don't care much about fancy dishes or a bottle of wine with his meal. The experiment has been tried here and everybody who has attempted to run a place beyond the demands has failed. This man had failed. He was as bitter as the tea he used to serve. He said the Hoosier stomach is not educated to anything better than mutton chops, small steaks, potatoes, bread, pie and coffee. He said the average Indianapolis stomach is bound on one side by well-cooked meat and potatoes on another by pie, on another by bread and coffee and on the other by 25 cents. He was dreadfully soured. He continued to explain that the Indianapolis population is composed of people who come here from the surroundposes, while nonfavored members who wish ing country, and they represent a generation that has been educated to eat plain, substantial food. He acknowledged that perhaps the general health is some better than

if richer food were eaten. There is not a wide distance between the cating houses of the city. Twenty-five cents is the limit. To those to whom this sum is excessive meals can be had for 15 cents. Looking over the present field but two places can be counted where the proprietors have made a financial success by running exclusively on the European plan. A majority of the places set regular meals, for the public clings to them with wonderful tenacity. Several of the restaurants run on a combination plan, but it is on the meals that the money is said to be made. There is no restaurant in the city which can claim the reputation of being the popular and only place. A majority of people eat at that place which is the

THE YWO-BIT MEAL

The average meal set forth would sink a man-of-war. There is plenty to them, so a customer feels that he is getting the worth of his money, even though he does not like the assortment. Pie is as indispensable to a regular meal as a policeman is to a St. Patrick day's parade. Meat is served in these regular meals, popularly known as square meals, in bounteous quantities. Potatoes are piled up to make little mountains, while on the side some other vegetable, with bread and coffee, are given. The bill of fare is much the same at fifteen and twenty-fivecent places, except in the latter it is prepared with some more care and of a better quality. A man who has eaten at a restaurant for a year can go to another place, and, after one meal as a clew, shut his eyes and recite the daily menu for the next year. If you have roast beef, potatoes, beets and potato soup on Monday you know they are coming around again in seven days. These things are run on a system which was perfected some years ago, and, proving so handy, it has been continued.

Those places which serve extra dishes attract the attention of the man who has been to Terre Haute, Crawfordsville and other city-like places. The way a man will study the menu and then order a 20-cent meal suggests extravagance. At these places the small steak is the popular order. A small steak, in the minds of the average restaurant frequenter, is selected from the porterhouse of the beef. In the kitchen it is taken from the loin or round. Albeit the fixed price is 15 cents, and that includes potatoes and bread. At many of the places small steaks are kept on hand already cooked for delivery. They are in a steamer, and two minutes over the fire makes them ready for service. An oyster stew is another popular dish, the raws not be

greatly in demand. Eggs on toast, mutton chops and ham and eggs are other popular combinations. Hot cakes must not be forgotten. They are served for 5 and 10 cents an order, there being enough in each cake to make a good, comfortable cushion. Many of our citizens are wont to eat an order of these cakes and then retire for the night. Taking all things into consideration, it is

no wonder that Indianapolis is a home city. HONORABLE MENTION FOR PIE. Of all the good things found on the counter of the average restaurant, pie must not be passed without honorable mention. Three restaurants report that they sell twenty to twenty-five ples a day. Taking twenty as an average, the eating houses of the city must sell something like 1,980 pies a day. Apple, pumpkin, mince, lemon and cream are the most popular, but the coupon paper of the city has not yet taken a census on the question, so the exact

standing of the favorites is not known. By 11 o'clock p. m. nearly everybody is off the streets of Indianapolis. At no time of an evening, excepting directly before and after the theaters, are there many people about. Consquently the all-night restaurant has not a large field from which to draw. They have the railroad men coming in, the newspaper men and the printers. A majority of the eating houses close for the night. Over on the "levee" there is generally a few persons in the restaurants, but all that attracts is not food. Following is a fair sample of a conversation over the table of a night restaurant:

"Any oysters on the shell to-night?" "Jest out, sir."

"Any fresh fruit of any kind?"

"We've got some canned peaches an' runes an' olives." "Any vegetables?" "Potatoes."

"Well, I guess you can bring me two fried eggs and a cup of coffee, with a piece Of course it is not so everywhere, but it is liable to be so at a place where you

would dare to take your best girl in the daytime. Some of these times some one will come along and establish a day and night restaurant with no saloon attached. where one can get what one wants, and if the predictions of the established restaurateur are true, he will be in the hands of a receiver within sixty days.

PRAYER AS AN OFFENSIVE WEAPON. It Sometimes Expresses an Intensity

of Dislike. Rev. H. L. Wayland, D. D., in the Outlook. It is well known that there was not between Manning and Newman that oneness which might have been expected between two great dignitaries of the church which claims for itself, above all other bodies, the

distinction of unity. The two were strangely unlike in character, and, while their in tercourse was characterized by decorous courtesy, they at times, in the language of Dr. Fairburn, "fell into amenities of the feline order." If they had been worldly laymen, they would probably have had it out with each other-if gentlemen, with words; if costermongers, with fists; but, being ecclesiastical dignitaries, took the form of praying for each other. In declining the proposal of Manning for a conference in which all their differences might be explained away and replaced by oneness, Cardinal Newman wrote: "I pro pose to say seven masses for your intention and for the difficulties and anxieties of your ecclesiastical duties." Cardinal Manning not to be outdone in courteous severity, retorts: "I shall have great pleasure in saying one mass every month for your intention during the coming year." (I presume that "for your intention" is a technical expression meaning "for your benefit.") All this illustrates the fact that cardinals and archbishops are but men, that the scarlet cap and the purple robe do not change the

Those who have had much experience of

the differences of opinion prevailing among the good must have been struck with this noticeable fact, that where a secular antagonist calls you a fool, and prefaces the word with a very strong past participle, the good man, especially if he is a philanthropist, expresses the intensity of his detestation of you and your views by saying, "I will pray for you." He uses a certain inflection which cannot very well be expressed in type, which seems to say: "Every other expedient is exhausted; your criminal obstinacy and malevolence are beyond the reach of human remedy, and I must ask God to take hold of your case. I hope that he may be able to reach you, though the hope is hardly justified by wisdom or warranted by faith." When we consider the sentiments that are half veiled and half reveiled by the expression, "I will pray for you," one can hardly wonder at the reply of a gentleman who, when some one said to him, "I will pray for you," replied, "It will be taking a great liberty if you do

I was once present in a religious assembly (at least somewhat religious) when the subject of practical measures for the suppression of intemperance was under discussion Some brethren, taking their lives in their hands, expressed a doubt as to whether a complete remedy was found in the advocacy of prohibition. A truly excellent brothe thereupon took up his parable and offered prayer, asking to this effect: "O Lord grant that all these brethren who are so fond of the saloon may have a saloon put right next to their own doors, so that they can see how good it is." One felt dispose (after this effort to prejudice, if I may so speak, the Divine Mind) to rise to a queson of privilege and to move that the other

side be now heard in prayer.

I observed recently that a clergyman had prayed for the actors who were appearing n town, asking that they might no longer h engaged in demoralizing and ruining youth of the place, but that they might be ed to devote such talents as they possessed to better purposes. Thereupon one of the actors brought a suit against the clergyman for libel. The case was novel; I shall await great interest the final judicial decis May we consider that prayer, like the deliverances of the confessional, constitutes a privileged communication? It will be a some what dangerous precedent if it is judicially ruled that a man may say what he pleases about his neighbors if only he throw the accusation into the form of a prayer, and address his remarks ostensibly to the Divine Being. But then, on the other hand, the view might be taken that, if the person who prays is sincere and is a Christian, he has prefaced his petition with the prayer that Jod's will may be done, and if so, he is perhaps seeking that his prayer may not only be unanswered, but be turned back on itself and made a plea for the other side. Perhaps there is something to be said under this head in favor of the liturgical churches, where, although the hearer may interpret the prayer on the one side or on the other, yet he cannot very well prove anything that could be made a ground for a libel suit against the officiating clergyman, since emphasis and intonation and expression could hardly be brought into court.

Harlow's Great Scheme.

Detroit Free Press. Enter the man of the house with a tele-gram in his hand. "Too bad! Too bad! Here I am called to New York in the most unexpected manner on business of the greates mportance to the firm. I will be compelle to stay there two weeks, just when you are ready to move and need me so much." "Why, Harlow, I never heard of such disgraceful thing in my life, leaving me to move alone, when there are new carpets to put down, and new curtains to put up, and "You must hire a man, my love."

"But the expense." "Oh, hang the expense. You don't suppos I'm going to let you do it yourself-no much. I'd rather pay double than have you killed with worry. Now I must pack and be

Wife (next morning-What luck, Think of having everything my own way for two weeks, without Harlow driving me to despair by his notions. I'll hire a worm that won't dare to call his soul his own, and have things done for once the way I want them Husband (en route)-Wasn't that dead easy, though? I know the little woman wil miss me, and grieve over my absence, but I'll buy her a nice present and make it all right. Great thought, that telegram.

An Intensified Slight.

Detroit Free Press. He had presented his petition at the back but he knocked again.
"If you don't get away from here," th woman said, "It'll be the worse for you "I'm goin' away, ma'am," he replied."
"I'm goin' away. I jest wanted ter bring somethin' ter yer mind."
"Well, I don't want anything brought to I can't help that. I ain't a-goin' away tell I've awakened yer to a full sense o' what ye're doin'. Ye read about what a wrong thing it is fur ter hev a man ask fur

an' ter give 'im a stone?"

"Well, that's purty bad. But ter hev a man ask fur bread an' givin' 'im a stone pales inter insignificance alongside o' the oncharity ye're guilty of when he asks fur custard pie an' ye give 'im the marbible and and the marbible and the marbible and the statement of the stateme

ABBOTT ON MIRACLES

HE TREATS THEM FROM AN EVOLU-TIONIST'S STANDPOINT.

Suspended Animation and Christ's Resurrection-A Miracle Not a Violation of Nature's Laws.

Rev. Dr. Lyman Abbott preached at Ply-

mouth Church Sunday evening from the text: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by Him in the midst of you, as ye yourselves also know." Acts,

"Our subject this evening is Evolution and the Miracles.' It is not my purpose to attempt at all to show to you that all the events recorded in the Old Testament, and in the New Testament, and often, or generally, regarded as miracles, occurred. In fact, to be entirely frank-as I desire always to be in the pulpit-some of those events so regarded as miracles I do not think ever did occur. I do not think that the world ever ceased in its revolution on its axis, or that the sun and the moon stood still, or appeared to stand still, in order that a day of battle might be prolonged. As I read the Bible, that is an extract from an ancient poem, no more to be interpreted literally than any other mere poetic imagery. A little later on, in the same book, I find it stated that the stars fought in their courses against Sisera, but I do not suppose the stars entered into battle and fought in it. The one, as the other, is a figure of poetry, which only an extraordinary literalism could ever have conceived to be history. I do not suppose that a big fish swallowed Jonah and threw him out upon the ground afterward. Indeed, I do not think that the man, whoever he was, who wrote the book of Jonah, supposed that anybody would think that a big fish swallowed Jonah and threw him out afterward upon the ground. I think, if we found the story recorded in any other literature, we should regard it as poetry; I think that the author of that book intended that it should be regarded as poetry. Nor is my object this evening to prove that any of the miracles recorded in either the Old Testament or the New Testament occurred. You must remember what I have previously stated -1 am not endeavoring, on the one hand, to prove that evolution is true, nor am I endeav- you come to analyze them-interferences, viz, oring, on the other hand, to prove that our olations of the laws of nature. Let me men-Christian faith is true; I am simply trying | tion four incidents-two ancient, two in modto consider whether our Christian faith is inconsistent with the theory of evolution; whether the fact that we are evolutionists in- | land of bondage, were led up to the margin terferes with our belief in a personal God, in a personal immortality, in the awfulness of sin, in the splendor of redemption, and tonight I am to consider whether the fact that we are evolutionists, if we are, is inconsistent without belief in the miraculous element in the Hebrew scriptures. It might, perhaps, be enough simply to point out the fact that evolutionists generally do not think there is any such inconsistency. Probably there is no man who more distinctly represents evolutionary philosophy than Professor Huxley, and no man, among scholars, who is more hostile to everything ecclesiastical and theological. Professor Huxley has very distinctly declared, in more than one passage in his writings, that there is nothing in evolutionary

will read one brief extract, in two sen-"It is not upon any a priori considerations that objections either to the supposed efficacy of prayer in modifying the course of events or to be supposed occurrence of miracles, can be based, and, to my mind, the fatal objection to both these suppositions, is the inadequacy of the evidence to prove any given case o such occurence which has been adduced.

hilosophy inconsistent with the miraculous

A QUESTION OF EVIDENCE. "You see he says clearly there is not a prior objection to the miraculous. To the mind of an evolutionist the question whether, for example, Jesus Christ was raised from the dead, is simply a question of evidence. Now, upon that question most of us are just as competent to pass judgment as Professor Huxley, and, if we do not ourselves pass that judgment, the fact that men who are accustomed to weigh evidence have passed their judgment, and their judgment has been that the evidence does support the miraculous, will satisfy many, if not most of us. Ex-Judge Greenleaf's work on 'Evidence' is, I believe, still a recognized authority throughout the United States, in the courts, and ex-Judge Greenleaf holds distinctly that the miraculous element in the New Testament has sufficient evidence for its support; in fact, probably nine-tenths of the judges of England and the United States are agreed in that belief. They are men well accustomed to weigh evidence, and their judgment, with comparatively few exceptions, is that the miracles of the New Testament; or, to be specific, the resurrection of Jesus Christ, is sufficiently attested by the evidence. If the question is merel one of evidence the judgment of the me who are accustomed to weigh evidence outbalances the judgment of Mr. Huxley. Nevertheless, it is unquestionably true that a great many persons suppose that the modern doctrine of evolution and faith in the miraculous are somehow inconsistent. A great many religious people think this, and therefore they cannot accept, or they are averse to accepting, the doctrine of evolution; and a great many evolutionists think this, and therefore they cannot accept, or are averse to accepting, the reality of miracles. So I shall go on with my evening consideration and attempt to point out to you the nature of miracles, on the one hand, and evolution, they are inconsistent or not. It is said in one great law case in which Daniel Webster was employed—a patent case—after his op-ponent, Mr. Choate, had finished a very brilliant address, Mr. Webster stood before the jury and help up the two objects, one of which was claimed to be an infringement on the other, and said: 'Gentlemen of the the miracles, and on the other, evolution

would not give him up. By mechanical methods he kept the lungs in motion, apjury, I ask you to look upon them yourselves and decide for yourselves whether they are plied the electric battery, and in, I know analagous or not.' So to-night I simply wish not in how long or short a time, the pulse to hold up before you, on the one hand, began again its motion; the heart began again to beat; the lungs began again to as held by the theistic evolutionist, and let move. Life returned and General Sheridan you decide for yourselves whether they are lived some weeks, if not months, afterward. For my statement of these facts I am de-WHAT IS A MIRACLE? pendent, it is true, on the newspaper reports at the time, but I am told by scientific "In the first place, then, what is a miraauthority that men who have been drowned cle? There are four words used in the New and brought out from the water have ap-Testament to designate what we call mirparently had their life restored to them acles. These words are 'wonders,' 'work.' after an hour of seeming death. When I have said this in private conversation with 'powers' and 'signs.' The word miracle is a skeptics, the skeptic has said: 'Ah, that was a case of suspended animation, not a case of death,' and I have asked what is translation of a Latin word, miraculum. which again is used in the Vulgate to transthe difference, and he has never told me. late, sometimes the Greek word 'sign,' some-What is the difference between suspended times the Greek word 'power'-generally animation and death? I can see no difference between them. Suspended animation 'sign.' A miracle, then is a wonder, a work. is death with life following it, and death is suspended animation with life not fola power, a sign. These are the four words, though miracle itself is one of them-these lowing it. Do I say these two are alike? are the four words used in the New Testa-ment in the designation of the events we call miracles. A miracle is, first of all, an am not arguing from one to the other. Not at all. I am simply trying to show you that bringing back life to a body all of event that arouses wonder. It is, in the sec-ond place an event which indicates powerwhose vital functions have ceased, does not violate the laws of nature. It is done again superhuman power, if you will. It is, in the third place, an event which carries in itself and again and again. More and more we are learning that when the body has ceased some result. It is a work-it is almost in variably in the New Testament a beneficen all its vital functions apparently, when life has apparently stopped wholly, it may be restored-has been restored, not once or work, a work of love. And, in the fourth place, it is a sign or indication, or witness, twice, but again and again. The restoraor attestation, of some message or messe not a violation of the laws of nature-tha ger. A miracle, then, is an event creating is all I am saying. And we Christians do not believe it is. Our Christian faith is this ndicating a power superhuman, and servin That when the soul leaves the body, it lives on—there is no break, life is continuous. And that this soul may be summoned back and the ceased functions may begin again any event which startles and compels atten-tion, which produces a beneficent result, which is the indication of a power more than ought not to seem incredible, seeing that we have seen it over and over again. It is the witness of the perpetuity of life, un-broken by the ceased vital functions in the human, and which is the sign or wit a message or messenger, is a miracle in the New Testament sense of the term. A mir-New Testament sense of the term. A miracle is not a violation of the laws of nature. It is not an infraction of the order of nature. The writers of the New Testament knew nothing of the laws of nature, knew nothing of the order of nature. If you had physical organism. "A miracle, then, is not a violation of the laws of nature. It is an event creating wonder, producing a beneficent result, indicatsaid to them a miracle is an infraction of the laws of nature, they would have stared ing a superhuman power, having in it some at you with open eyes, not perceiving what you were talking about. Laws of nature were not comprehended, the order of nature was not comprehended in the time when the moral significance, a sign of a message or a messenger. Now, there are a great many persons who imagine that the Bible is all New Testament was written. A miracle full of miracles, and they are mistaken. The not a violation of the law of nature, is not an infraction upon the order of nature. I am perfectly frank to say that if a miracle were a violation of the law of nature, or an infraction of the order of nature, I should not believe in miracles—I should not believe in them because they would be inconsistent with God Himself. Believing, as I do, that God is in His world, and that the order of nature is the method and order of God Himself, to suppose that God sets aside nature is to suppose that God sets aside nature is to suppose God sets mimself aside; to suppose that He breaks in upon nature with a violation of nature is to suppose that he breaks in upon Himself with a violation of Himself. Theology, not science, would Bible contains the record of a race, lasting

MIRACLES AND NATURE'S LAWS. And the miracles of the Bible are not—if through long ages God has prepared this of growth, not manufacture; that He preern times-to illustrate. We are told, then, pared the race as He prepares each individthat the children of Israel escaped from the ual man, by processes of growth, not by processes of artificial manufacture; that this of the Red sea, that a great cloud interposed man is a thinking, willing, loving creature; that he is made in the image of God, and itself between the camp of Israel and the that one of the evidences that he is made in camp of Pharaoh, that the Lord prepared a God's image is that he has control over natgreat wind which blew the waters out of ural forces; that he manipulates and directs them. Evolution, says one of the great evothe sea and made a pathway, that the waters, lutionary teachers, is carried on by what we heaped up on either side, served as a wall, call natural selection up to the point when protecting the march of the Israelites from man appears upon the scene, then man himself begins to direct, control, modify, regulate evolution. He shapes it as he will, his to follow them exactly along the line o intelligence masters it and directs it. He determines whether his soil shall produce a selves, that they had crossed over on this rose or a lily; he determines whether his very land, and when they had done so the soil shall have an oak or an elm. He finds wind shifted round in the contrary quarter, blew back the water as a flood, that the prairie strewed with grass and wild flowers, and out of that same prairie he chariots and horses of Pharaoh and his men evolves, to-day a cornfield, a wheat field. Your old were caught in the quicksand, and the men Your old books pursuing Israel perished in the sea. Now in you of a great American desert this incident, in the very account of it by that was apparently of no use to any man; the holy writ the forces of nature which it extended the whole distance west of the were used for the purpose are described. So far from being a violation of the laws and ride continuously through a fertile and of nature, there is on the very face of the narrative the use of nature for the purpose bringing water, by bringing vegetation, of affording Israel a deliverance. This is the his own civilizing influences, has made the very thing which is given-nay utilized, dewilderness to bloom and blossom as a rose. liverance resulting, and to-day the geograph-He has used the forces of nature, he has ical explorer points out the very spot where conformed to what we call the laws of nait is believed this exodus, this deliverance ture, and he has regulated and determined took place. He detects the quicksands, he points out the narrow ridge across which an army might pass, he sees where the ancient and perfecting evolutionary processes, follows in the footsteps of one greater than he can see how a rising tide and a concurhe is. He is in all this an imitator. The rent wind would have accomplished precharcoal burners in the mountains cut down cisely the results which this account gives to us-first sweeping the sea back and leaving in which very little oxygen is admitted, and they are simply doing over again what in a free course, then sweeping it again over the men that were pursuing. The law was not violated-nature's forces were used. turned the great trees of the carboniferous Something like one hundred years ago the era into coal, which we use to-day. Former-English troops fought the American troops ly men took the coal and distilled the oil on Long Island. The American army was out of it. They did but repeat what had conquered and apparently was sure to captured by the British. By the aid of been done in the ages before Great reservoirs were made and filled with oil. We timely fog the American troops escaped and make our dynamos-a magnetic wheel Washington and his army were saved fro volving with great rapidity in a magnetic capture. The Hebrew writer would have sale field-and so get our electricity. We are only God prepared a great cloud, interposed i imitating what nature has done-nay, what between the pursuing British and the re God is always doing; for now we know that treating Americans and gave deliverance t this great globe on which we live is itself America. The American writer would have a great magnet and is itself revolving in magnetic field. The growth in the past has Pharaoh, and, under the cover of it, Israel escaped. The Hebrew writer saw what the will, benevolence, as we see evolution ourimagined what the American writer fails to of intelligence, will, benevolence. All this is the very secret of modern civilizationthat man can direct and control the forces ference between the Hebrew history and the of nature. That he must obey the laws, American history is just this that in the Heit is true, but through his obedience he brew spirit there was a perception of God in makes the laws themselves the ministers of history, such as in our time seems in his will and causes them to accomplish his considerable measure to be lacking. purpose. Now, if this be true, it demon-strates beyond all question that matter is TWO OTHER NOTABLE EVENTS. subordinate to spirit. If by nature is meant "I will take two other events-the greates the physical realm, then the supernatural is miracle of the New Testament time-the all around us and all within us, every gesture that I am making is a supernatural resurrection of Jesus Christ and a modern

modern civilization is based upon this, that were gone the stone was rolled away from the spirit masters matter, that it can work the tomb, and Christ came forth, and He on physical forms and can direct and conshowed Himself a living man to His distrol and manipulate physical forces. ciples, in many an interview in ferty days THE WORLD'S NEEDS. "Why, then, should we think it an extraordan lay sick on the New Jersey coast. dinary thing that the Father 'of whom the Apparently he died. None of the signs of whole family in heaven and earth is named' death were lacking; the pulse had ceased should accompany the two great messages to beat; the heart has ceased to beat; the the human race needs with some token of breath no longer cast a shadow on the glass. He was given up. One physician His presence, such as the blindest could not fail to see? What does the world need but these two words, law and love? What does America need but these two words, law and love? This voice of conscience within a echoes the voice of a divine authority that is without. The world needed some attestation of that in the beginning. Once attested and getting itself written in human life, it has gone on growing into human consciousness until the laws of conscience are recognized as the laws of God. And that of her messag that when men have sinned, violated God' law, started down in the pathway of death there is a power not ourselves that make for righteousness a God seeking to redeem that was the other message that the world needed. Why should we think it strange that the Father should give that message should accompany that message with attest ations of His presence and His power that made the world stop and listen? Why do v not have miracles now? Why does not the the church has opened and you came, at when you got here it stopped tolling. The miracle is the ringing of God's bell. A message has come. That is enough. Now the message bears its own attestation. What Beecher said is true: 'The miracles are no the evidence of Christianity: Christianity the evidence of the miracles,' and to-day v believe that Jesus Christ rose from the dea not because of the accestation of witnesse long since dead, but because we see a livin Christianity. The evidence of Christianity in Christianity itself, as the evidence Christ is in Christ Himself. If resurred from the dead was a common awakeni from the dead was a common awakening from sleep, it would mean as little to use If miracles were repeated every day, they would cease to be wonders; if they were repeated now and then, without a cause, they would be more a subject of skepticism than they are. Once the world needed the blow Once it needed the message-law; and again it needed the message-love; and now to day civilization is itself the attestation of law, and the churches, the hospitals

action, every wink of your eye is a super-natural action. It is controlled somehow or

other by that which is above matter and su-

perior to matter and the whole fabric of

has shown such evidence of His presence | benevolences, all that has grown out of the that even the dullest could not fail to see | cross, is the attestation of Christianity. I do that presence and to realize it. And now, not enter into the evidential side to-night. I what is evolution in its bearing on this ques- do not stop to discuss the grounds of evition? The evolutionary doctrine is that dence, I do not take this closing part of an evening's sermon to tell you why I resurrection of Jesus Christ to be the best to show you growth is God's way of working, one may never violates His own law or His own order, one may believe that God has not set the world going, like a watch, and then left it; ginning within nature and within the human will, working out the manifestation of Himself, and he may believe, as an integral part of that very faith, that in human history there has been such use of the forces of nature as to arouse the attention of men, as to signify a superhuman power, as to be beneficial in their results, as to bear in their very presence the attestation of the two great messages the world most needs-God's law and God's love."

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HATS IN THEATERS. The Nulsance Does Not Trouble People

In the best seats in the Paris theaters the women are no more allowed to wear their the women folk is not only insisted upon do so. A woman sitting in the stalls at the on would be regarded as an ill-bred and illmannered person, as, of course, everyone is who does so, whether in New York or Timbuctoo. At Daly's Theater the attendant in the ladies' room is instructed to ask each woman to remove her hat, but whether ter. A few evenings ago at Hoyi's Theater a man who was situated behind a womthe law into his own hands. He was unable hat and waited for developments. Presently an usher sailed down the aisle and with the impudent manner customary to theater ushers sharply told the man to remove his the usher sailed back again to find manager. The manager arrived full pointed to the monumental hat until the lady removed hers, and as to being forced to leave the theater, that, he said, was ridiculous, for, being a lawyer, a woman may wear a high hat and a man by offering to allow this smart young man to sit alone in one of the big boxes, to which he at once went amid the applause of those among the audience who had watched the amusing incident.



Gladness Comes

(A)ith a better understanding of the VV transient nature of the many physical ills, which vanish before proper efforts-gentle efforts-pleasant effortsrightly directed. There is comfort in the knowledge, that so many forms of sickness are not due to any actual disease, but simply to a constipated condition of the system, which the pleasant family laxative, Syrup of Figs. promptly removes. That is why it is the only remedy with millions of families, and is everywhere esteemed so highly by all who value good health. Its beneficial effects are due to the fact, that it is the one remedy which promotes internal cleanliness without debilitating the organs on which it acts. It is therefore all important, in order to get its beneficial effects, to note when you purchase, that you have the genuine article, which is manufactured by the California Fig Syrup Co. only and sold by all reputable druggists.

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